12

THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

Vol. XI., No. 15.] Registered No. M. 1304. THURSDAY FEBRUARY 8, 1923. [Price : 2 As. Annual Subscription Rs. 6

CONTENTS.

Sri Ramakrishna—I. By K. S. Ramaswamy Sastri, B.A., B.L. 145
Great Thoughts: 145
Events of the Week. 146
Leader:
Dharma and Life—Part II. 147
2. Education—The Brahmanical System.
Literary and Educational:
The Evolution of Indian Education. By K. S. Ramaswami Sastri, B.A., B.L., 150
Historical and Scientific:
The Beginnings of the Aryan race in India. By N. K. Venkatesa Aiyar, M.A. 151
Miscellaneous:
The League of Nations. From the Publicity Bureau, Madras. 153

The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription, Including Medical Supplement, Rs. 6 only.
Medical Supplement only, Rs. 3. only per annum.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, The Hindu Message, *Srirangam.*

Sri Ramakrishna.

By K. S. Ramaswami Sastri, B.A., B.L.,

I

Sri Rama whose sweet stream of love did flow,
In its pellucid and resistless might,
To bless and save the lowest of the low,
The victim of the world's most sinful slight:—
He whose compassion sweet did make him wear,
The world-stained garment of the human frame,
To show the Godward way and gladly bear
A human life, and veil His power's bright flame;-
He whose renown doth know no peer on earth,
Or in bright paradise—the good life's goal;—
The radiant blossom of whose blessed birth,
Was Sita's love, and who was Sita's soul:—
Incarnate Wisdom dowered with heavenly might,
In blessed union with Devotion sweet
That wore the form of Sita, as the light,
Of Sun is in deep union with its heat.

H. H. SRI JAGADGURU, SRINGERI.

It is with deep concern that we learnt the news of the sudden illness of His Holiness Sri Jagadguru Sri Sankaracharya of the Sringeri Mutt. We made immediate enquires about his health and learn from the most authoritative source that His Hoiness took suddenly ill on the 23rd January last, and that immediate medical aid was rendered. Since the 1st of this month His Holiness is gradually improving and his present condition presages early recovery. His Holiness is at present under Ayurvedic treatment and we pray to Goddess Sri Saradambal for his perfect and speedy recovery. We trust this information will give some relief to his numerous over-anxious desciples throughout the country who must have felt great concern on reading the state of his health in the daily sheets.

NOTICE.

As we find that the Medical Supplement is not as widely supported as expected—so much so that is does not even pay its way—we have decided to discontinue the same and open hereafter in the Jonrnal itself a section under the Heading 'MEDICAL' just as we were doing before the issue of a separate Supplement.

MANAGER,
The Hindu Message.

Great Thoughts.

He feareth no one who is not conscious to himself of any wickedness; on the contrary, he who liveth in crime is never confident, but scans them with suspicion, and trembles in their presence. Why, say his slaves, he cannot bear the tribunal of his own conscience. His inward thoughts affect him profoundly, and suffer him not to rest either by day or night. His evil doing is ever before him.

The heart is the most noble of all the members in our body; the strength of our whole life is entrusted to it, and death happens when it receives but a slight blow. God hath fortified it on every side with stiff, hard bones, surrounding it by the protection of the breast-bone before and the blade-bones behind. And what he did with respect to the membranes of the brain He hath done in this instance also! for in order that it might not be rubbed and pained in striking against the hard bones which encompass it, through the leaping and quick pulsation to which it is subject in anger and similar affections, He both interposed many membranes there, and placed the lungs by it so as to act the part of a soft bed to these pulsations, so that the heart may spend its force on these without sustaining injury or distress. All this is truly wonderful. "Keep thine heart with all diligence, for out of it are the issues of life."

Events of the Week.

The Lausanne "*Treaty*"—so-called—has been presented to the Turks. It is said not to be an ultimatum. So, further negotiations are possible. They may be possible, but not probable. So long as Lord Curzon's overmastering personality remains the dominant force in the proceedings at Lausanne, we cannot expect that Turkish national aspirations will receive the consideration they deserve. The Turks joined the Germans,—stigmatised as the "Modern Huns" and "enemies of civilisation"—in their war against Western Europe. So, they can, it is held, claim no mercy or consideration. The British Government wants to make it known that they are not actuated by any feelings of revenge, and that they are even willing to show them all possible consideration on the ground that they profess the same Islamic faith as their seventy millions of Indians who follow the prophet of Arabia and acknowledge their religious allegiance to the Khilafat. But the British are not prepared to disregard the wishes of the people and rulers of Arabia, Mesopotamia, &c., who do not want to place themselves under Turkish suzerainty or domination. This may seem justifiable from one point of view, but we fear that neither the British nor any of the Allied Powers in the late war against Germany (including even France) are able to get rid of the thought that the Turks joined Germany in their aggressions. The Turks were even responsible to some extent for the growth of German impudence and audacity by the grant of railway and other concessions in Mesopotamia in accordance with the Kaiser's diplomatic and military ambitions in the Near East and beyond. Lord Curzon's tone and language may be conciliatory, and French diplomatists may seem at times inclined to secret methods of negotiation with the Turks to the neglect of other Allied Powers and States. But the Turks must rely on their own resources of war and diplomacy if they want to regain their old political status in Europe or West Asia. This is clearly impossible. In spite of their recent victories against the Greeks, they cannot make head against a combination even of the Balkan states or the Powers of the "Little Entente" in any future war, for the latter will have the moral support of the Powers of West Europe and Germany is too utterly prostrate at present to be able to render them any help. The claims of the Turks in such matters as the Capitulations, Mosul or even the Reparations may be quite reasonable, but it is easy for the Allied Powers to put forth counter-considerations to ostensibly justify to the world their own position. We are of openion that, in several of the matters above referred to, the Treaty offered for Turkey's acceptance is framed so as to infringe her sovereign rights and just claims. But she will have to yield to European aggression and demands, or resolve to fight and take the consequences. Asiatic Powers and peoples are everywhere being hustled, insulted, and exploited by the Western Powers concious of their own preponderance and superior strength in the world, and must therefore resolve to accept the facts of today, while at the same time determined to develop their strength and resources and prepare for the coming and inevitable conflict between the West and the East. A great Pan-Asian Movement must be begun and consolidated and perfected, and that is the great need of the hour and of the future before us all,—whether Turks, Chinese, Japanese, Persians, or even the degraded Indians of today. Our position in the British Empire itself will improve, with the development and growth of such a movement.

***

No one with a sense of fairness can blame the French for exacting from Germany the full amount of the Reparations due to her. Great Britain, America, Itay, &c., assented to the policy involved in the Treaty of Sevres, and we do not see how they can justify their present reluctance to support France in her occupation of Ruhr. We are sure that Great Britain is not actuated by a suddenly-developed feeling of sympathy for Germany. England has never been actuated by sentimental considerations in her steady pursuance of the aim of preserving a balance of power among the States and Powers of Europe. Whenever any Power in Continental Europe became a possible source of danger either to Great Britain or other continental States, she swooped from her island home and eagle's nest therein upon the spot and zone whence trouble might arise with all the celerity and effectiveness of movement to which she had accustomed herself and strengthened those States on the Continent which were prepared to co-operate with her in overthrowing the overgrown and ambitious Power which was aiming at the ascendancy over all others. We fear that, having overthrown the German aggression and averted all peril from that quarter, Great Britain is not willing to allow France to step into the position which Germany sought to gain by her aggression. Moreover, France has recently, on more than one occasion, sought to assume an independent attitude and pursue a policy towards the Turks which was her own and had not received the approbation of Great Britain. Hence, she has to thank herself if she has to act now alone and without British co-operation. She can, with the sure and sustained help of Belgium, gain all her aims in Germany. It is enough if Great Britain, Italy, and America stood aloof and let her do what she wished and in the stern and uncompromising spirit which has so far actuated all her measures. If the German Government and People refuse to recognise the occupation authorities, it is their own look-out. and they do so with a full knowledge of the consequences. The extension of the area occupied will follow as a matter of course. Great Britain, America, and Italy can do nothing to help Germany, which has become discredited by her atrocities and devastations in the course of her invasion of France and Belgium. Already from all parts of the occupied territory, the French are expelling all important German officials, and are also tightening the martial law provisions introduced in order to strike awe into such German hearts as are inclined to exhibit impatience or even become racalcitrant and daring in deeds of various kinds. The Chiefs of the French army of occupation mean what they say when they proclaim that they "will break their adversaries and impose the will," and that "the fate of Germany lies in her own keeping." France can never again trust her neighbours,—at least she can never again allow Germany to rise in power so as to endanger her future safety. She must also take full advantage of the present enforced inactivity of Great Britain,—a position which she may later on abandon, but has permitted herself to get into,—whether by wise policy or crass imbecility, time alone can show.

***

The political condition of South India is at present very peculiar. All sorts of measures are brought forward and passed by the Legislative Council, and some are rejected. Besides, what is known in America as the "Spoils system" and applied there to political offices is freely extended to purely administrative (and non-political) offices. In this way, an attempt is being made to create a *sub*-buraucracy, purely Indian, below the Heaven-borns of the Civil Service, but similar in its aims. Has the electorate been consulted on these matters, and were they placed before it at the last election ? The new elections will come on at the end of this year. No attempts are being made by any of the parties (or factions) now existing in Southern India to enlighten the electorate as to the character and measures of the policy which our Government is now pursuing. The politics of the chiefs of the various parties in the National Congress relate only to the fundamentals which ought to govern the relations between the Governments of Great Britain and India. Meanwhile, the South Indian methods of Government and the measures passed by the Legislature are often such as have never been placed before its people, and in some cases quite against their prevailing beliefs, usages, and traditions. The electorate is scattered, and also heterogenous in its composition. The Government in being, in our view, cannot be said to be popular or democratic, in any sense of those terms. The "party in power," in spite of the "high falutin" in which its chiefs often indulge, are pursuing their own aims, meddling with every interest, and causing disturbance and distraction of all kinds. We had ills before, but the ills of today are so many and so unprecedented that often one wishes, for a return of the old times and methods of rule, at least in regard to our purely social and religious concerns.

The Hindu Message

Dharma and Life—Part II.

II. Education—The Brahmanical System.

We shall now dwell upon the scheme of life and the subjects of study regarded as indispensable for the Brahmacharya stage of life. We shall give enough of the rules in order to make clear to the reader what was the spirit governing them and the object gained by enforcing them upon the students. It is not enough merely to convey knowledge to the student, but also necessary to form his character; it is not enough to train his mind, but also necessary to place before him an ideal,—the highest that can be thought of; it is necessary, above all, to train him to keep his passions under control, and to make him a thoughtful observer, a useful and peaceful member of society, and a humble and pious servant of the universal lord and taskmaster.

We shall first dispose of a few preliminary points. *First* it is often said that the institution of Brahmacharya, its rules of discipline, and its methods of communicating knowledge to, and cultivating the memory of the student are so strange and out of date that they can never again be enforced even in this ancient home of Dharma.—This is true, indeed, to some extent. But we must not forget what the great French Orientalist, M. Barth, has to say:—"Never indifferent to the interests of the present, and with very imperfect resources at their disposal, the Brahmans have, during more than twenty centuries, preserved their ancient heritage with a fidelity for which *not only modern science, but India also owes them no small gratitude*." If M. Barth could return to India now, he would no longer be allowed to speak of the Brahmans of the past or present as deserving any gratitude, or even to have *bare justice* meted out to them, from the present generation. The Non-Brahmin Outbreak and its great and supernatural leaders have discovered a new Mantra more sacred than any ever taught by the Rishis,—"Never trust a Brahman; never help a Brahman; never vote for a Brahman." Even some educated Brahmans, so-called, are ashamed to own themselves members of the caste and are in a hurry, and know no rest, in their endeavours to get rid of every surviving landmark and trace of the existence of the caste,—not to speak of what it has contributed to the making of "modern science" in any of its branches. There is even an inclination among many to regard the system of Brahmacharya itself as a pure fib or fiction, or at least as a ludicrous creation of the diseased human imagination and, therefore, out of date. But M. Barth tells us:—"The ancient novitiate, Brahmacharya, no longer enlists more than a few recruits." So it still remains, and it has a long history behind it.

The Revd. F. E. Keay, in his published thesis on "Ancient Indian Education" (*Oxford University Press*, 1918), has given some account of the history of Brahmacharya. We extract a few passages from it. "Brahmanic education has continued from very early times right down to the present day; and throughout that long period, though there was some development and change, its salient features have been the same......In the Buddhist period, the Brahmanic learning continued side by side with the Buddhist. The latter was indeed largely influenced both in its ideals and practice by the Brahmanic education, especially when the Buddhists adopted Sanskrit as a vehicle of instruction. The educational institutions of the Buddhists, like Nalanda, were at one period probably more influential and popular than those of the Brahmans. When the Mahomedan invasions burst upon India, both Brahman and Buddhist educational institutions suffered severely, and those of the Buddhists gradually decayed and disappeared,—a process which was helped by the assimilation of Buddhism in India with Hinduism. But the Brahmin education continued in spite of difficulties, and as the Buddhist centres of learning decayed those of the Brahmans become more prominent. Brahmin schools of Sanskrit learning were indeed scattered all over the land in numerous towns and villages. These institutions were known as "*tols*." Sometimes in a town of special sanctity, or even of political importance, numbers of these *tols* were established side by side and constituted a kind of university. Examples of these are at Benares and Nuddea."

There were also in North India, institutions known as "*Chathushpathis*," where some of our shastras, *four* in number, were taught. In other

parts of India,—as, for example, in South India—the Pandits taught their pupils in their own homes. Where there were *Mutts*, their heads arranged to admit pupils there and have them taught either by themselves or by Pandits specially engaged for the purpose. In both cases, the pupils were maintained either by their parents or through the gifts and subscriptions collected from the public at large or from rich and charitable men interested in the proper maintenance of the Hindu system of learning.

Mr. Keay gives the following description of the "*tol*," now in the process of decline in North India,—in fact, in the last stages of its decline. "A *tol* consists of a thatched chamber in which the Pandit and the class meet, and a collection of mud hovels round a quadrangle, in which the students live in the simplest manner. Each student has his own hut in which there is scarcely any furniture except his brass water-pot and mat. A student remains at the *tol* often for 8 or 10 years, according to whether he is studying law or logic. The Pandit does not always live at the *tol*, but comes every day on which study takes place, from an early hour till sunset. The huts are built and repaired at his expense. No fees are charged, and until recent years the Pandit even helped to provide his pupils with food and clothing. He himself obtained the necessary funds by grants and by the presents which his fame as a teacher ensured to him at religious ceremonies. The usual number of students in a *tol* is about twentyfive though there may be more. These, in most cases, have no means of subsistence. The teacher provides them with shelter and free tuition ; and food and clothes they obtain from him and also from shopkeepers and landholders and begging at the chief festivals."

Mr. Keay also finally points out that "at the present time, the spread of education on Western lines has meant that the majority even of Brahman youths who wish for an education that will give them the opportunity of obtaining good employment have forsaken the old system of learning ; but *it is still to be found, although the extent of its operations has been considerably curtailed.*"

Secondly. Mr. Keay says that, at first, it was not the universal custom to enter upon the life of a student," and only later "the ceremony of initiation and investiture with the sacred thread *came* to be regarded for all the Aryan youth as the preliminary to school life." In proof of this view, he quotes the instance of Svetaketu, in Chandogya-Upanishad, whose father, addressing him, said :—"There is none belonging to our families who, not having studied the Veda, is (merely) a *Brahman by birth*" (Mr. Keay's translation). Mr. Keay draws from this passage the conclusion that Svetaketu was only a "Brahman by birth" and had not been invested with the sacred thread. His error lies in taking the word "*Bramha-bandhu*" to mean a "Brahmin by birth." Its real meaning is a Brahmin who possesses no worth,—what worth is expected from every Brahman, *i.e.*, learning, character, and right conduct. No boy will be called a Brahma-Bandhu, simply because he has not yet reached the age for investiture with the sacred thread. Every Brahmin boy must have this ceremony performed for him between certain limits of age—*i.e.*, between the ages of 8 and 16. By the subsequent study of the Veda under a teacher and the discipline enforced during the "Brahma-charya" period, he becomes, a *Vipra*. The mere performance of the rule (*vidhi*) of being invested with the *Yajnopavita* (holy thread), only makes him a *Dvija*. This rule applies also to Kshatriyas and Vaisyas.

Thirdly, the period of Bramacharya (or studentship) was generally twelve years, during which the student studied his own *sakha* (branch) of the Veda. But the period is not obligatory in the case of students of the better and more gifted class. After finishing one's own *sakha*, a student may take up the study of other branches of the Veda and spend on it another similar period of twelve years.

We have already stated that the curriculum of studies included not only the Vedas, but the Vedangas, and the Upavedas. The curriculum of studies went on developing, as knowledge increased and literature expanded. In the *Chandogya Upanishad*, Narada tells Sanatkumara what he had learned already,—viz., the four Vedas, the Mahabharata, grammer, the rules for the ritual performed for ancestors, the science of numbers, the science of portents, ethics, etymology, the Brahmavidya, the Bhutavidya (or science of demonology), the science of weapons (or Kshatra-vidya), astronomy (Nakshatra vidya), toxicology, &c. The *Brihad-Aranyaka Upanishad* mentions also *Sutras* (books of aphorisms), *Vyakhyanas* (commentaries), *Anuvyakhyanas* (glosses). As knowledge advanced, it was communicated to the student by the method of writing commentaries and glosses, so as to maintain the continuity of tradition,—both literary and technological tradition.

Lastly, we take up the scheme of life and discipline devised for the student. Apastamba makes the following three-fold classification of his duties :—I. Those by the observance of which the guru is pleased ; II. Those which serve as a means to free-

dom from evil; III. Frequent recitation of the Veda as learned from the guru.

Class A. (1) *Rules during Veda study.* Make every day your obeisance to the Acharya according to the prescribed form,—*i.e.*, by raising the right hand to the right ear; also touch his feet with both hands as soon as you rise in the morning; go to him to learn the Veda only when he calls you; never occupy a seat on a higher level; sit to his right, and in front of him, so that the wind may not blow from him to you or pass from you to him. When there are many students, sit according to the space available; wear only one cloth, that which covers the frame from below the waist, and never the upper cloth which covers the part of the body above the waist; sit neither too far away from the Guru, nor too near, but sufficiently near to be able to reach him with both hands; keep the hands folded together in front of you; do not engage in any petty mischief like cutting something with a knife while the Guru is teaching the Veda; repeat the sacred monosyllable, Om, before and after the vedic recitation; learn the meaning of the Veda, as mere getting up by rote is of little value.

(2) *Qualification of the Disciple.* He should have gone through all the prescribed *samskaras* (rituals of purification) from *Jatakarma* (ceremony at birth) up to *Upanayana* (investiture with the holy thread).

(3) *Behaviour towards the Guru.* Behave towards him as if he is a god incarnate; never show the least disrespect or insolence; practise the utmost possible restraint in speech, thought, and act; never sit before him with shoes on, or a knife in your hand, or with dishevelled hair; when he gives a command, do not receive it sitting or while continuing to be engaged on what you are doing, but receive it standing, and carry it out at once; when you want to say anything to him, do not say it while seated or lying stretched on your bed; never stretch your leg towards the Guru even when he is asleep on a cot; when he is standing, stand at a distance of four feet, when he walks, follow him on foot; when he runs, run after him; when you see him at a distance, always walk up to him; in his presence, do not wear a shoe, or hold an umbrella over the head, or be seated in a carriage; do not laugh in his presence, and if you cannot suppress laughter, put your fingers on the mouth so as to lessen it a little; when he gives a message lying down, receive it with your body bent as a mark of devotion; sleep after him and rise before him; when a strong wind is blowing and prevents his hearing you in full, do not then say anything to him; if any one speaks of him in terms of contempt or depreciation, shut your ears with both hands; never speak disparagingly of him yourself, and never mention his defects; when he returns after an absence from his place, make prostration to him in due form; never make obeisance when he is angry, or at a distance, or alone in his wife's company; never sit on his wooden seat or kusa-seat, or lie down on his bed or plank.

(4) *Service to the Guru.* Bring *palasa*-wood for his worship of the fire-deity, grass for his cow, water for his home-consumption; wash his feet daily before he goes to bed, and do some *massage* for his legs and feet; wash his clothes; give him money when he wants, but never tell others about it; give him a *Guru-dakshina*—all you can afford—when your course of study is finished.

(5) *Behaviour towards his wife and son.* Show them the same reverence as to the Guru.

Class B. (1) *The disciple's food.* Beg your food from door to door, take it to the Guru, eat it with his leave and after he has finished his own meal; eat in moderation, facing the East; avoid flesh, wine, sweets, ghee, dried mango, salt, cold rice (except when you are weak); do not eat without bathing or food not got by begging; never eat without *aposana* (taking some drops of water with the prescribed *mantras*); do not eat what remains after others have taken their meals,—the exceptions to this rule being the Guru, father, uncle, and elder brother.

(2) *Bath.* Bathe only once a day; bathe like a rod for immersion, and not for *sobha*, *i.e.*, for brightening the body.

(3) *Sleep.* Go to bed after the Guru and with his permission; rise before him in the morning; never sleep in another's bed, or where his shadow falls; do not sleep in *daytime*, and if you do, you must expiate by worshipping the sun and reciting the Gayatri.

(4) *Ethical.* Never do harm to any living thing; never deceive others, or utter a falsehood; never speak ill of others, or indulge in idle gossip, or rumour; never tease others, or use harsh language, or speak of their faults; avoid desire, anger, avarice; never cast lustful eyes on women; avoid sandal and and flowers; do not look at a glass in order to make your person or face attractive; do not dance or sing, or wash your teeth so as to make them snow-white; do not shake the head or thigh, spit or laugh, yawn or stretch the leg in full; avoid shouting or clapping of hands; do not look at the sun immediately after sunrise; do not yield to sloth, or indulge in a *passion* for sports and games.

(5) *Ritualistic.* Offer daily oblations to the devas, pitris and rishis, and *samid-adhana* (sticks of *palasa*-wood) in the fire with the prescribed mantras; wear *mekhala* (waist-band), *ajina*) skin of antelope), &c.

Class C. When staying with the Guru, *constantly* recite the Veda,—except when engaged in serving the Guru or other unavoidable tasks and occupations.

It might seem that, in the above regulations, there is a super-abundance of detail, a piling up o

mere minutiae, which is intolerable by its excess. It might seem also, that the systematic stifling of freedom of action and discriminating judgment in the student might result in an inevitable recoil from the previous unquestioning submission to such exacting regulations practically amounting to an outrage of nature But it was this system of discipline that produced the mighty sages and heroes of the past whose names are legion, and whose influence, fame, and wisdom are still associated, as it were, with the halo of a divine effulgence and who still serve as beacon lights for the Indian spiritual seer or aspirant. Apastamba says:— "These rules (for observance in Brahmacharya) are what is meant by the word *tapas*. If they are infringed, the Veda learned disappears from the learner, and even from his son owing to his misconduct; it leads also to a hell called *Karta* and the shortening of his life. Owing to such infringement, no Rishis are born among those living in later times (*i.e.*, in this *Yuga* of Kali)." If India is again to produce Rishis, she must rebuild her system of Brahmacharya.

Literary and Educational.

The Evolution of Indian Education.

By K. S. Ramaswami Sastri, B.A., B.L.

(*continued.*)

When Christianity dawned upon the Western world, the educational ideals there underwent a change. When Christ taught the blessedness of holiness, laid stress on the personal relations between God and each of His creatures, and told men 'Be ye perfect even as your Father in Heaven is perfect' men felt

'Like some watcher of the skies.
When a new planet swims into his ken.'

As Compayre says: 'The doctrine of Christ was at first a reaction of free will and of personal dignity against the despotism of the state'. Henceforth it was not simply a question of training citizens for the service of the State; but the conception of a disinterested development of human person made its appearance in the world. On the other hand, in proclaiming that all men had the same destiny, and that they were all equal in the sight of God, Christianity raised the poor and the disinherited from their condition of misery, and promised them all the same instruction. To the idea of liberty was added that of equality; and equal justice for all, and participation in the same rights, were contained in germ in the doctrine of Christianity.' We need not here pause to consider the great dispute among the early Fathers as to the propriety of including a study of the classics in a scheme of education. Suffice it to say that the leading trait of education during the middle ages was the domination of religious conceptions. Hence education was purely literary and learning a process of memorising; the spirit of free inquiry was stifled. But one noteworthy feature was that the inclusion of the whole world in one Christian Commonwealth led to the intellectual enfranchisement of woman and to the rise of primary education proper.' The crying evils of the system were a method which starved the body, and informed the mind without developing it, and an ideal which set more store by the verbal subtleties of dialectics than by the really useful and ennobling studies, which aimed at making man a mere dialectic automaton rather than at making him shine.

'Full summed in all his powers
Dispersing harvest, sowing the To-be.'

The revolt against this order of things in the world of education was led by Rabelais. In spite of eccentricities of manner and thought, we see in him the first modern pleader for the co-parcenership of Nature in the bringing up of Youth, the first man to attempt 'at transforming the false pedagogy of the cloister into the true pedagogy of out-of-doors'. When the long night of the middle ages drew to a close and the Renaissance dawned upon the world, we find a strenuous effort to study the classics and adopt the ideals which prevailed in the Greek and Roman Politics. Learning was no longer cribbed, cabined, and confined in the cloister; it became the fashionable accomplishment of the man of the world. Syllogism was superseded by Homer and Virgil. Dialectics were supplanted by poetry and art. Against instruction based almost wholly on authority, there was a reaction in favour of free inquiry. Education tended to become more and more liberal and secular. The methods of education ceased to be harsh and cruel, and became mild and humane But even this improved education made possible by the Renaissance was inadequate and artificial. Education had to be amplified to meet the expanding social and industrial conditions of the progressive communities of Europe. 'It was found impossible to advance the education given by the classicists beyond the point of mental polish, beyond the narrow limits of linguistic criticism and imitation.' (Munroe's *The Educational Ideal*). It was Bacon that led the revolt against this classicism and placed education upon the broad basis on which it rests in the west to-day. He taught that Nature, and not man, ought to be the starting point of inquiry, and that the inductive process should be preferred to the deductive. He said that people should base their education on the study and classification of facts, on observation and experiment, and not on mere verbal subtleties, and dialectic skill. He said: 'The end of knowledge ought to be...to separate and reject vain speculations, and whatsoever is empty and void and to preserve and augment whatsoever is solid and fruitful, that knowledge may not be a courtesan, for pleasure and vanity only; or as a bond-woman to acquire and gain for her master's use; but as a spouse, for generation, fruit, and comfort.' He has been well called by Munroe as a philosophic Columbus, charting the unfamiliar seas that lay before him. But it was Ratich, and especially Comenius that dealt the death-blow to that third impediment to light—Feudalism. You will see the great beauty of these principles enunciated by Ratich:

'Everything according to the order and course of Nature.
Everything in the mother-tongue first,
Everything without violence.
Matter before form.
Everything through experience and the investigation of particulars.'

As for Comenius, most of the reforms advocated by him have been adopted in modern times, and hence his teachings may seem somewhat commonplace. But he is a figure worthy of the

greatest admiration and respect. Just look at the enduring truth and beauty of these three propositions with which he started.

'Man should know all things.

He should have power over all things and over himself.

He should refer himself and all things to God, the source of all.'

He laid down the method which has increasingly found favour since his time viz., that in the lower classes we should train the senses and cultivate powers of observation and that there ought to be no corporal punishment. He made a strenuous attempt to introduce popular education, and has left a splendid legacy, the conception and example of a public school. It must be remembered here that the Reformation, by holding that each human being was responsible for his own salvation, made it necessary for everyone to read, and hence reading became universal. Through Bacon's efforts, education passed from an extreme dependence on reflection and reason to an extreme dependence on sense and observation. And in adapting the conception of universal education to the social conditions of his time, Comenius was led to a gradation of schools that underlies all modern systems of public Instruction.' A further attempt in the direction of making education more secular and practical was made by Montaigne. He says that education should make a man a gentleman rather than a grammarian or a logician. He recommends as means of education conversation with men and travel into foreign lands. He says that the main study should be history. He complains: 'How many have I seen in my time totally brutified by an immoderate thirst after knowledge.' He says also that education should be cheerful and should be by a tutor rather than in a public school. We meet in Locke also the same opposition to classical studies, the effort to convert study into a diversion, the use of milder means of discipline, and the importance attached to useful studies. Again, it is in the 17th Century that we find the beginnings of the movement towards the secularisation of women's education, and towards the recognition of her equality with man. We must also note in passing the work done by the Jesuits and the Jansenists. The Jesuits neglected primary education, as they thought that the ignorance of the people was the best safeguard of its faith, disdained history and science, proscribed the mother-tongue, and adopted the vicious method of detaching the child from the family. But they maintained the dignity of literature in an age which was too liable to be influenced by considerations of practical utility. The Jansenists, on the other hand, taught in the mother-tongue, and their doctrine of the inherent depravity of human nature induced them to show the greatest tenderness to the students. We now come to one of the greatest figures in the history of education—Rousseau. He held that the child is naturally pure of heart, and that the proper ideal is to help the child-soul to develop naturally and to prevent the inroad of evil. His great merits were his raising virtue to the rank of a passion, and his championship of the rights of the child—'the right to his mother's breast, the right to his father's guidance the right to a home, the right to free physical and, mental development, the right to innocence the right, finally, to be happy.' He denounced in strong terms the acquisition of knowledge that comes through rivalry and prize-hunting. He said: 'I would rather a hundred times that Emile should learn nothing than that he should learn through rivalry or vanity.' The chief defect in this theory of Rousseau's is that it errs by exaggeration. Education is neither a work of nature alone, nor of art alone, but is a natural process, supplemented, controlled and perfected by human art. But in spite of its defects, Emile is a work of power and beauty and of perennial value to the world. With the philosophers of the century, we reach another great and significant generalisation, that the education of each individual should be a repetition of civilization *in petto*. Also, the State becomes an educator, and the vindication of its right to control and direct public education is its right to self-preservation.

To be continued.

Historical and Scientific.

The Beginnings of the Aryan race in India.

By N. K. Venkatesa Aiyar, M. A.

(*continued*)

From an examination of the literary evidence available in the earliest Indian compositions and from specific reference made in Manu Smriti, accepted by the Hindus as the oldest literary record of the popular life of India, I have, in my articles on 'The Aryan Home' and 'Sapta Sindhu' in the *Hindu Message* attempted to prove that the region called the Sapta-Sindhu in the Vedas covered not merely the plain of the Indus, but really the whole plain watered by the Indus, the Ganges and the river now known as the Brahmaputra, that is to say, very nearly the whole of Hindustan, from the Himalaya to the Vindhya and from the Sindhu (the Indus) to the Brahmaputra. As regards '*Sapta-Sindhu*' I just repeat my conclusion, set forth in the *Hindu Message*, Vol. IX. No. 1. P 6.

'To conclude, I think, that more or less definitely the description of Sapta Sindhu in the Veda refers to the complicated river system covering the whole region of Aryavarta, the order of the rivers being: I Marudvridha (Sindhu) with the tributary Asiknya, II Arjikia, with the tributaries Vitasta or Vipasa and Sushomaya. III Sutudri IV. Yamuna-Saraswati-Ganga V. Parushniya (Iravati, Brahmaputra).' This conclusion is based on clear literary evidence as found in Indian Smritis and on the best traditions of ancient India. According to the Indian conception, the first and the foremost *Pramana* is the *Smriti* and our Smritis are all at one in identifying the region of Aryavarta, which is undoubtedly co-extensive with Sapta-Sindhu. As against this tradition and the available evidence in Indian literature, which support us in the conclusion set forth above, I may just draw attention to a passage like the following which occurs in the Encyclopædia Brittanica, Art. *Arya*.

'Of the stages in the occupation of the Iranian tableland by the Aryan people, nothing is known, the people themselves having apparently no tradition of a time when they did not hold these territories. Though the Hindus have no tradition of their invasion of India, it is certain that they are not an indigenous people and if they are not, it is clear that they could have come in no other direction save from the other side of the Hindukush.' This sentence brings out the following points:—

(1) There is no tradition as to the occupation of Iran by the Aryan people.

(2) There is no tradition of the invasion of India by the Aryan people.

(3) *Still*, it is clear that the Aryans entered India from the North-West.

As against these statements I would put forth the following:—

(1) There is evidence that the Gandhara Brahmins who were excommunicated from the Vedic fold, went first to the North-West and settled in Gandhara or Kandahar. This is referred to by Ragozin in 'Vedic India', who further says that these first emigrants from India, later led to the Indian settlements in Central Asia. For further arguments on the point, I may just make reference to my article on 'The Aryan Expansion' in the *Hindu-Message*. Vol. IV. No. 2.

(2) While there is no tradition as to the invasion of India by the Aryan people, there is tradition and literary evidence to show that the Aryans left India and passed into the other regions of Asia by the North-West route.

(3) While the Indians have no tradition as to their having come into India, the Iranians have no tradition of a time when they did not hold the territories of Iran.

From a consideration of these points, it seems to be clear that the Aryans were first *in India*, rather than that they were first in the Iranian tableland.

Further, in a Mantra of the Yajur-Veda-(Taittriya Samhita, Kanda II. Prasna IV, anuvakas 7 & 9) clear reference is made to the monsoons which form a peculiar phenomena in the climate and rain-fall of India, unlike the other regions of the world. The mantras are thus translated by Keith. (Harward Oriental series Vol. 18 Pp. 181 & 182, "East wind raining quicken; Ravat! Hail! Storming, raining dread; Ravat! Hail! Thundering, raining, formidable; Ravat! Hail! Thundering without lightning, lightning, raining, resplendant; Ravat! Hail! raining over night, satisfying; Ravat! Hail! famed as having rained much; Ravat! Hail! raining while the sun shines, radiant; Ravat! Hail! Thundering, lightning, raining, waxing great; Ravat! Hail!' (ii. 4. 7.) Reference here is clearly to the beautiful showers of the monsoon rains which pour suddenly forth from the sky with intervals of clear sun-shine and sometimes, a downpour of rain with a fine sunshine side by side, a peculiar experience in *the Indian monsoon*. Again, verse 9 of the same Prasna, reads thus: 'Thou art connected with the Maruts, thou art the force of the Maruts'; with these words he puts on a black garment with a black fringe that is the hue of rain; verily becoming of like hue he causes Parjanya to rain. 'Stay O Maruts, the speeding falcon'; with these words he pushes back the West wind; verily he produces the East wind, to win the rains. He makes offering to the names of the wind; the wind rules the rain; verily he has recourse to the wind with its own shore; verily it makes Parjanya rain for him.' The translation here is very clumsy. The real significance of this Mantra is that when the West wind which is dry subsides, the East wind brings forth rain in abundance, rain which falls in torrents and fertilises the soil. These Mantras are still used for the purpose of bringing rain, when it fails in any year, after the blowing of the East wind in the Monsoon season. In this connection I may just refer to the statements of a Geographer of modern times in the light of which we may easily understand the significance of the above Mantras. 'Monsoons also occur in Australia and Central America but the land masses being so much smaller, they are of less importance than those of the Indian Ocean.'[10] The monsoon and the rain which is dependant on the monsoon is a peculiar feature of the region over which the monsoon blows from the Indian Ocean, and it is well known that *India is the only country* which has this distribution of rainfall dependant on the monsoons which regularly blow from year's end to year's end in a systematic circuit. Morrison, in his book 'A Geography of the Indian Empire' Page 25, remarks thus:—'India owes everything to its prevailing winds.—Most fortunately there are no really North winds in India.—Thus India is saved from the drying blasts that blow over Tibet and keep it barren and bleak. At the western end of the Indo Gangetic plain, in the spring months, there are indeed, cold, dry, North-Western winds from Baluchistan, which keep the climate in those months very cool; and when these winds stop they allow the South-Eastern wind to bring up rain for the spring crops...' This shows clearly how the Indo-Gangetic plain, the beautiful plain watered by the Indus, the Ganges, the Jumna and the Brahmaputra, receives its systematic annual rain from the Eastern wind, when the West wind stops. This reference may be of great help to us in determining that the region of Aryavarta covering the whole region of the Indo-Gangetic plain is *the region* in which the Aryans lived in the Vedic times. It may be noted in passing that in the Vedas, Rig, Yajus, and Sama, the three Vedas which constitute an inseparable group in the mind of the Indian, the Maruts are praised again and again. The Sama Veda refers to the Maruts thus: 'Dost thou not know the heroic Maruts visible in their own palace of abode, the children of Rudra, with splendid horses' (V. 5. 7.) Again, 'The sons (of Prishni, the Maruts) send forth their voices and the showers from on high, at the time of our sacrifice; and desirous of our oblations, they thus act with the greatest readiness, that they may obtain a welcome reception.'

The Maruts are thus described in the Rig Veda Mandala 1 Anuvaka 5, Sukta 23.

'We invoke Indra in company with the Maruts for drinking Soma. May he attended by his followers, be pleased.' All the Divine Maruts, of whom Indra is the chief, and who are the friends of Pushan, hearken to my calls. (8)

For drinking Soma, we invoke all the Divine Maruts. Verily the sons of Prishni are fierce-looking' (10)

'The thunder of the Maruts comes briskly like the clamour of the victorious soldier, whenever, O, ye heroes, Ye proceed towards whatever is beneficial to us' (11)

'May the Gods that become manifest out of the boisterous laugh of the lightning protect us.

May Maruts make us happy' (12)

From these and several other hymns in the Rig-Veda, it is clear that the Maruts form important deities in the Vedic Pantheon and all the four Vedas are united in praising the Maruts. We may compare with these the Hymns in the Atharva Veda IV 15. 'Let the troops of Maruts sing unto thee, O Parjanya, noisy here and there; let gushes of raining rain rain along the Earth (4)

'Let the clouds started forward by the Maruts rain along the Earth (7)

'Let the winds blow to every quarter; let the clouds started forward by the Maruts, come together along the earth.' (8) The combination of Indra, Varuna, and the Maruts is the glory of the Vedic Pantheon and when 'Soma' the God of Gods who rules over them is placed in the same Pantheon, the conception is *so thoroughly Indian*, that the plain watered by the Indo-Gangetic river system is the only one which answers exactly to the phenemena described so grandly in the Vedas.

To be continued.

10 Longman's Geographical Series—Bk 2 The World P. 44.

Miscellaneous.

The League of Nations.

4—Mandates.

(The Publicity Bureau, Madras).

What then is the Mandate system? and how does it differ from ordinary annexation? The Covenant itself describes it in general terms in article 22. It is recognised that there are certain backward peoples who are 'not yet able to stand by themselves in the strenuous condition of the modern world,' in other words, who would be unable themselves to resist encroachment or even to maintain settled order. It is therefore laid down that 'the well-being and development of such peoples form a sacred trust of civilisation,' and this trust is to be fulfilled by a selected nation who shall be responsible to the world's tribunal for good and humane administration.

Mandates are divided into three categories, known technically as A B. and C and all are subject to the general control of the League. The A mandates are granted for countries which are sufficiently advanced that complete independence may be contemplated in the near future e. g. Syria. Palestine and Mesopotamia, The B mandates are those which concern wholly backward territories in Africa, in which there is no reasonable chance that the inhabitants can govern themselves for many years to come and which are sufficiently large and populous to be treated as separate units, e. g. the Cameroon (formerly a German colony), German East Africa and Togoland. The C mandates are intended for those countries which being unable to govern themselves are either too small or scattered or else too thinly peopled to justify a separate administration and these are incorporated with the Mandatory nation as an integral part of itself e. g., the island of Samoa of the one kind and German South West Africa of the other. Mandates have been granted and accepted by Great Britain for Palestine, Mesopotamia, Tanganiyika, (German East Africa) and a small part of the Cameroons. To France have been allotted Syria, Togoland and the greater part of the Cameroons, to New Zealand, Samoa, and to the Union of South Africa, German South West Africa. The scattered islands of the Pacific, formerly belonging to Germany, have been divided between Japan and and Australia. Every Mandate is drafted in the first instance by the Mandatory Power but has to be submitted to the League for approval and criticism. Except in Palestine where the clauses relating to Jewish immigration are peculiar, the main principles of all these Mandates are the reduction of armed forces to the minimum required for internal order, the guarantee for all religious beliefs and sacred places and equality of trading facilities and taxation for all member-States of the League.

The control of the League is exercised through the Permament Mandates Commission set up by the Covenant under the last cause of Article 22, by whom is examined the report to the League of each Mandatory State on the execution of its trust. At present the principal objection to this Report is that there is no machinery for an independent check. The Mandatory Power in pleading its own cause naturally makes out the best case for its administration and the more backward races probably do not know how or to whom to appeal in cases of discontent. It has therefore been suggested that the League should possess a staff of international inspectors who would keep the League in direct touch with the Mandate territory and furnish information and criticism independently of the Mandatory's report. The right of petition was however discussed by the Third Assembly. The principle was admitted by every one but there was some difference of opinion on the point, whether such petitions should be sent direct to the Permanent Mandates Commission or to the Mandatory State. Ultimately it was resolved that petitions from the inhabitants should be sent the Permanent Commission through the local authorities and the Mandatory State and that any other representations would not be considered until the Mandatory State had full opportunity to express its views. Meanwhile the Permanent Commission has prescribed a series of questions which should prevent the suppression of awkward facts and should enable it to judge of the general course of the administration. These questions are not exhaustive. They might be improved by a more special reference to the welfare of the natives but they have not been long in existence and no doubt will be modified as experience suggests. The most detailed report hitherto submitted, that of the French in the Cameroons has shown signs that the necessity of reporting to the League even in the present imperfect conditions is not without influence on the administration.

The Mandate system thus differs from annexation in various ways. The annexing country exercises full sovereign rights over the annexed territory. It may train troops not merely for police puroposes but for its own defence and even for its own aggressive enterprises. It may favour one religion and persecute or depress another; it may treat the holy places of an alien religion with contempt or visit them with sacrilege. It may establish protection for its own trade or unduly favour that of any nation. Finally, and most important of all, it may oppress the people over whom it rules, not necessarily from sheer perverse cruelty but because it has entertained peculiar notions of the proper way to treat the native races. The Mandate tries to prevent these things by imposing certain obligations upon the Mandatory State and by requiring that it shall submit an account of its doings to the judgment of the civilised world.

It is not to be denied that the Mandatory State does obtain certain privileges which must naturally flow from any system of the kind. The language of the administration must, to a large extent, be the language of the Mandatory with the consequence that the natives look first to the Mandatory State and learn its institutions. Trade follows the flag and India herself shows how it naturally flows between those countries which are most intimately connected. But to say as some have said that this country or that must 'keep' mandated territory because it produces oil or coal, to surrender part of such territory to a foreign Power or to suggest that a colony of foreigners may be established in it without regard to the wishes of the inhabitants is to show a gross misconception of the nature of a Mandate. It is misconceptions such as these—and they have been entertained not only by private individuals but by influential newspapers and even by Governments—which give colour to adverse criticism and at the same time show the confusion of thought that still surrounds the Mandate principle.

The SYSTEM as has been remarked is not ideal; it is an attempt to advance towards the ideal; it is a notable advance of thought in that it recognises the paramonnt importance of the rights of the natives and of their welfare to an extent which our fathers would have called Utopian folly, the unsubstantial dreaming of enthusiasts.

POCKET SANSKRIT CLASSICS.

THE VALMIKI RAMAYANA

A series of handy volumes of the standard work on Sanskrit literature. Each volume is printed and attractively bound in cloth with gilt letters and would go easily into one's pocket. The readings adopted are purely South Indian and each half of a sloka is given in one line. Several illustrations adorn the volumes. Price of each volume Re. 1.

Sri Vani Vilas Press, Srirangam.

THE ANTISEPTIC

A monthly Medical Journal for the busy practitioner

Edited by **Rao Sahib U. RAMA RAU,**
Medical Practioner, Madras.

and contributed to by eminent men in England and India,

The Antiseptic is the premier Medical Journal in Southern India and has been in continued existence since it was started in 1904.

Subscription Rs. 5 a year inclusive of Postage.

Subscription may begin from any period. Every volume begins with January number. Back numbers are available. *Specimen copy sent free to members of the medical profession.* Members of the Medical Profession are requested to send contributions, for which they are given honorarium. Details sent on request to the Editor and Proprietor, Rao Sahib U. Rama Rau, 323 Thambu Chetty St., Madras to whom all remittances, literary communications and business letters should be addressed. Rates of advertisement quoted on request.—

Very useful books on Sanitation

HEALTH & FIRST AID

By Rao Sahib Dr. U. RAMA RAU,
Medical Practitioner, Madras.

ENGLISH PUBLICATIONS

Health Lecture Series:—

		As.
No. 1.	Houses in relation to health—2nd Edition	2
,, 2.	What to do before the doctor arrives, 2nd edition	2
,, 3.	School Hygiene ,,	4
,, 4.	Water in relation to Health ,,	2
,, 5.	Air in relation to Health ,,	2
,, 6.	Health and Disease ,,	2
,, 7.	Preventable Diseases ,,	2
,, 8.	Common Disease Carrying Insects ,,	2
,, 9.	Milk in relation to Health	2
,, 10.	Alcohol and its dangers	2
,, 11.	Personal Hygiene	4
,, 12.	Home Nursing	8
,, 13.	Food in relation to Health	2
	First Aid in Accidents, 3rd edition	12

VERNACULAR PUBLICATIONS

First Aid in Accidents—Tamil 2nd edition	8
,, 3rd edition	10
First Aid in Accidents—Telugu, 2nd edition	10
,, Canarese ,,	8
,, Malayalam, 1st edition	8

Copies can be had of:

SRI KRISHNAN BROTHERS,
CHEMISTS & OPTICIANS,
323, Thambu Chetty St., MADRAS.

SWAMI VIVEKANANDA.

His Complete Works—In 7 Vols. Rs. 3—0—0 each.
Cloth Rs. 3—8—0 each.

From Colombo to Almora (30 inspiring lectures on burning problems of the day) Rs. 2.

Karma-Yoga 12 As. East & West 10 As.

Jnana-Yoga (21 Vedanta lectures) Re. 1-8.

Sri Ramakrishna's Teachings (Mainly edited by Sister Nivedita), in 2 parts. Cloth. Each Re. 1.

The Life of the Swami Vivekananda. Complete in 4 Vols. Price, vols. I-III, Rs. 3-4 each. Vol. IV, Rs. 2-8. Popular Edition Vols. I-III. Rs. 2-5. each. Vol. IV, Re. 1-13.

Srimad-Bhagavad-Gita. Text. Eng. translation, parapharse, and notes by Swami Swarupananda. Cloth. Rs. 2-8.

Vivekachudamani of Sri Sankara, Text, English Translation and Notes, by Swami Madhavananda (Boards), Rs. 2.

Most of the above books are offered at concession rates to subscribers of the

PRABUDDHA BHARATA.

A high-class religious monthly, (27th year). Annual Subscription Rs. 2—8—0. (Mayavati, Dt. Almora).

Works of Swami Abhedananda and Sister Nivedita are also ilable. For catalogue of books and photos please apply to—

The Manager, Advaita Ashrama, Publication Dept.,
28, College Street Market, Calcutta.

SRI RAMAKRISHNA MATH PUBLICATIONS
MADRAS.

SRI RAMAKRISHNA, THE GREAT MASTER
Vol. I.
By SWAMI SARADANANDA.

This volume contains the early life of the Great Master. This is the first time that a comprenensive life of Sri Ramakrishna being presented to the world. Price Rs. 2-4-0.

Vol. II will shortly be out

GOSPEL OF SRI RAMAKRISHNA
Third Edition (Part I) Board Rs. 2-8-0. Calico Rs. 3-0-0.

THE SAINT DURGA CHARAN NAG.
(The life of an Ideal Grihasta.)
Price Re. 1.

Apply to
THE MANAGER,
Sri Ramakrishna Math,
MYLAPORE, Madras

சுதந்திரன்.

பிரதி பானுவாரந்தோறும்
வெளிவரும் ஓர் தமிழ் பத்திரிகை.

சென்ற 7 வருஷ காலமாய் நம் நாட்டு முன்னேற்றத்திற்கு அடிப்படையான வியசாயம், கைத்தொழில், வியாபாரம் முதலிய செல்வ விருத்திக்கான விஷயங்களும், மனிதர்களுக்கும், கால்நடைகளுக்கும் அவசியமான சுகாதாரம், நோய் பரிகாரம், மதுவிலக்கு முதலிய வியாசங்களுடன் வெளிவந்துகொண்டிருந்த "வர்த்தகமித்திரன்" தத்கால போக்கையனுசரித்து "சுதந்திரன்" என்னும் பெயருடன், இராஜீய விஷயங்கள், மகாத்மா அவர்களின் உபதேசம், இந்தியர் முன்னேற்ற மார்க்க விவரங்கள் முதலிய விஷயங்களுடன் வெளிவருகின்றது. சுயராஜ்யமடைய விரும்புவோர் ஒவ்வொருவரும் இப்பத்திரிகையை வரவழைத்துப் படித்து சகோதர, சகோதரி யாவரும் சுயராஜ்யமடைந்து சுகஜீவிகளாகவேண்டும்.

வருஷ சந்தா இந்தியாவிற்கு ரூ. 6—2—0.

விலாசம்:—

சுதந்திரன் ஆபீஸ்,
தஞ்சாவூர்.

SRI BHARAT DHARMA MAHAMANDAL.

USEFUL BOOKS.

(1) Modern Letter Writer. 12th Ed. Best book of its kind, Rs 1 As 6. (2) Phrases and Idioms. Explained with illustrative sentences Rs 3 As 12. (3) Burke's Speeches on Impeachment of Warren Hastings Rs 5, As 8. (4) Select Speeches of Great Orators Rs 2 As 4. (5) Hints on Correct Writing As 8. (6) English Synonyme. Explained with examples Re 1. (7) Modern English Etiquitte As 12. (8) Helps to English Conversation As 12. (9) How to Study English As 12. (10) Abbott's Life of Napoleon Bonaparte (Royal Ed.) Rs 4 As 8, (11) Card Tricks Rs 2 As 6, (12) Conjuring Tricks with coins, rings &c, Rs 2 As 6,

Devananda & Co., Booksellers, Benares City. (India.

The All-India Ayurveda Vidyapitha Examinations
— 1923 —

1. The written Examinations of the Vidyapitha for the Diplomas—"Ayurvedacharya", "Ayurvedavisharada", and "Bhishak" will be held from the 19th to 24th April 1923 (both days inclusive) from 10 A.M. to 1 P.M. and 2 to 5 P.M. daily.

2. The date and hours of the Oral Examinations can be ascertained from the Superintendents of the Centres whose names can be ascertained from this office.

3. The Centres for the Examinations are:—Abohar, Ajmer, Aligrah, Amraoti, Bankipore, Bezwada, Bombay Bulandashahr, Calcutta, Colombo, Gwalior, Hardwar, Jammu, Lucknow, Ludhiana, Madras, Mainpuri, Poona, Puri, Ramgarh etc.,

4. Applications for the Examinations must be on the prescribed forms obtainable from the undersigned and must reach this office before the 5th March 1923 with fees noted below.

5. Forms should be clearly and legibly written and the address of the candidate should be invariably given in English as otherwise great difficulty is experienced in correspondence.

6. The register number allotted to each candidate can be ascertained from the Hall Ticket. The candidate should obtain the Hall Ticket from the Superintendent of the Centre at which the candidate sits for the Examination on production of the Examinations fee receipt of this office.

7. Candidates are required to bring with them pencils and pens. They will not be allowed to bring any paper or blotting with them.

8. The question papers for all examinations will be in Sanskrit and answers also should be in Sanskrit (Devanagari characters); but those for the Bhishak Examination alone may answer in their vernacular.

9. The Fee for Ayurvedacharya is Rs. 10, for Ayurvedavisharada Rs. 5 and for Bhishak Rs. 3. A fee of As. 4 extra should be sent by each candidate along with the examination fee to cover the charge of the result sheets to be sent.

10. Please write enclosing one anna stamp for postage for Syllabus of studies and for any other information to:—

Ayurveda Bhushana Pandit

M. Duraiswami Aiyangar,
Secretary, Ayurveda Vidyapitha,
No 6, Adiappa Mudali Street, Vepery, Madras.

Rupees 75,000 worth of shares have been already subscribed.

Business Commenced on 11th November 1922.

FOR

PROSPECTUS.

Apply to:

THE MANAGING DIRECTOR.

The Sri Vani Vilas Syndicate Limited.

Capital Rupees Three Lacs

Divided into 4,000 ordinary shares of Rs. 50 each

and 10,000 ordinary shares of Rs. 10 each.

Payable in 5 equal instalments—the first on application, the second on allotment and the remaining three at intervals of notless than 30 days as and when called for.

Directors.

1. Dewan Bahadur
   S. Rm. M. Ct. Pethachi Chettiar,
   Zamindar of Andipatti.

2. M. R. Seturatnam Aiyar,
   Member, Legislative Council,
   and Mirasdar Manathattai, Kulitalai.

3. S. Sivaramakrishna Aiyar, B.A., B.L.,
   Vakil, Trichinopoly.

4. N. D. Subbarama Aiyar,
   Mirasdar of Nangavaram, Trichinopoly.

5. T. K. Balasubrahmanya Aiyar, B.A.,
   Mirasdar, and Managing Director, Srirangam.

Bankers.

The Imperial Bank of India
and The Indian Bank Ltd. Madras and Branches.

Auditor.

T. C. Ranganatha Rao F. R. S. (London)
F. C. I. (Birmingham) A. F. I. A. (Victoria)
Holder of permanent unrestricted Auditor Certificate.

Registered Office.

552 South Chitra Street, Srirangam.

☞ Please fill up the application form overleaf and send it to the Managing Director at the Registered Office or to the Banks along with the application Deposit.

APPLICATION FOR SHARES.

The form must be produced entire with the Application Deposit.

To

THE DIRECTORS OF THE SRI VANI VILAS SYNDICATE Ltd.,

SOUTH CHITRA STREET, SRIRANGAM.

GENTLEMEN,

Having paid to { THE MANAGING DIRECTOR.
THE IMPERIAL BANK OF INDIA,
THE INDIAN BANK LTD.,

the sum of Rs.............................being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number they may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature..

Name in full...

Description..

Address...

Date..

Received on ________ by ________ the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place ________________

No ________ Date ________________

Received of Mr. ________________________ of ____________ the sum of Rs. ________________ being a deposit upon ________ shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the ________ day of ____________ 192

Rs.

Signature of the Receiver.

N. B.—*This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*